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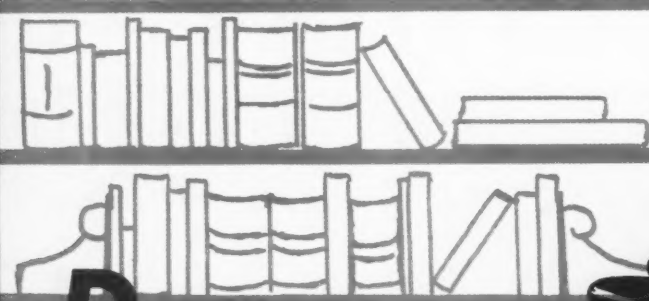
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July 5, 1959



A DECLARATION ON FREEDOM

by Frank A. Tobey



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A JOURNAL OF NEWS AND OPINION

ARTICLES

Says Who?	Thomas B. Slavens	5
Testimony and Not a Test	Walter W. Sikes	8
A Declaration on Freedom	Chaplain Frank A. Tobey	11

EDITORIALS

For God and Country	7
The United Church of Christ	7
Hello, Hawaii	7

FEATURES

A Faith to Live By	4
Where the Scriptures Speak	by the Editor 16
Meaning for Today	J. Daniel Joyce 17
Focus on Old Glory	18
Jim Is Unsettled	J. Warren Hastings 19
Unique Ministry in Missouri	Anna Boothe 22
Your Building Questions Answered	Charles J. Betts 26
Book Reviews	28
Letters	30
Let's Talk It Over	F. E. Davison 32

NEWS

The Church at Large	13
Brotherhood News	20

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"Lord, if you had been here, my brother would not have died."

WHEN Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled; and he said, "Where have you laid him?" They said to him, "Lord, come and see."

Jesus wept. So the Jews said, "See how he loved him!" (John 11:32c-36.)

The shortest verse in the Bible may sometimes be the verse that brings greatest assurance.

"Jesus wept" is not a verse to be hidden or avoided. It is not an expression of weakness, but one of strength and sympathy.

"Jesus wept" as he approached the tomb of Lazarus, one of his closest personal friends. He did not weep "as others do who have no hope" but as one with ties of love toward Lazarus and feelings of sympathy and understanding toward the sisters, Mary and Martha. This kind of tenderness was present in each instance where he raised the dead or healed the sick.

This verse has a comforting significance for everyone. It is evidence to each of us that Jesus shares in both our sorrows and our joys.

Not everyone is able to "Rejoice with those who rejoice, weep with those who weep." Everyone needs friends who are able to share in this intimate way the experiences of daily life, but these friends can never take the place of the Savior whose sympathy adds eternal dimensions to these experiences.

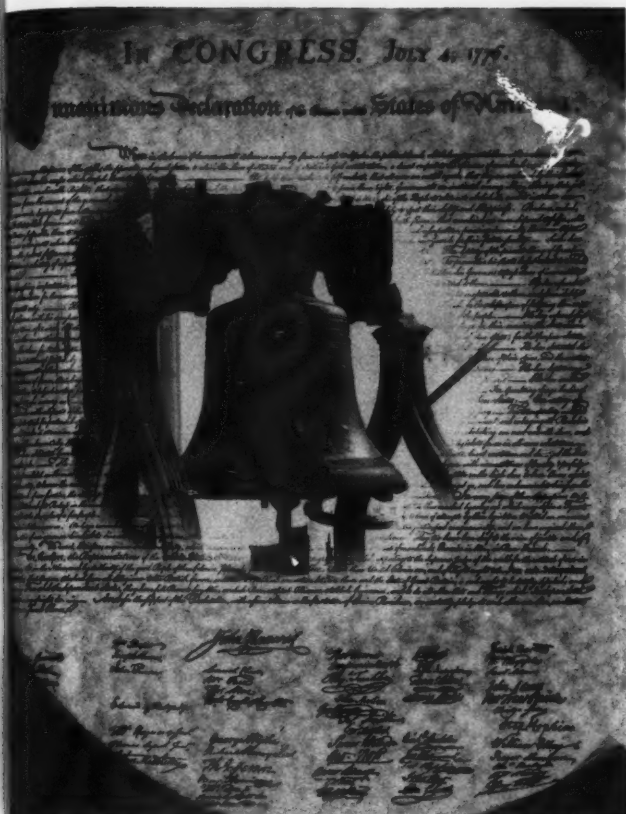
Jesus' concern for all people is felt in the three instances that he raised the dead. One was his closest personal friend, Lazarus (John 11:43); another was a daughter of the ruler of the synagogue (Mark 5:41); and the third was the only son of an unknown widow (Luke 7:14). The feeling that "Jesus wept" is present in each of these instances.

Jesus did not devote his entire ministry to raising the dead and healing the sick of his own day. It is evident that he raised the dead with the understanding that they would die again before they face resurrection to eternal life. He did not come to raise all the dead or heal all the sick of his own generation, but to let all people know that he shares with us the experiences of life and to teach that he is "the resurrection and the life" for all generations.

PRAYER: *O God of love, help us to know that you understand our trials. Strengthen and guide us that "we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God." AMEN.*

Gene N. Branson is minister of First Christian Church, Plattsburg, Missouri.

A Faith to Live by



—Harold M. Lambert

*"True freedom
is found through
faith in God"*

by Thomas P. Slavens

The Idea of Freedom Grew
With This Question

says who?

MAN alone out of the world we know can make free judgments. Man alone can change his basic nature; man alone can rebel against himself; man alone can *choose*. Herein lies both his greatness and his misery. Thus, man alone can question and choose his authorities. Man alone can ask, "Says who?"

From where did that idea come that the conscience of man should be free? I suppose that the first time the words, "Says who?" were spoken was thousands of years ago when some pagan priest was boasting that he could cause rain by mixing the gizzard of a chicken with a ladle of milk from a goat.

In that far-distant land and time, as the priest talked of his ability to provoke rain, some youth must have shaken his authoritarianism with two words, "Says who?"

This idea of freedom of conscience grew with the Greeks. In the thought of Plato and Aristotle, the idea of personal freedom is to be found; but these thinkers believed that a caste system could not be avoided, so that even for them the idea that every slave and peasant should or could be free in his judgment from the rulers of his time was not present.

In the Hebrew idea of social justice one of the

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chief roots of freedom of the conscience is to be found. The concern for the underdog which runs like a thread through the whole loom of the Old Testament was based on the idea that men were made equal.

In the New Testament the idea grew in the teachings of Jesus on love for persons. In his story of the lost sheep, we find that for Jesus every person, no matter how depraved, was important. In the first century this idea was revolutionary.

In the Epistle to the Romans, the author notes that to be truly free is to be enslaved to God. Christian freedom, then, is the freedom to do God's will. We are all enslaved to something; but to be truly free as Christians, we are to be enslaved to God.

After Luther and Calvin with their break with human rules, the idea and ideal of personal freedom began to flower. Here the ideas which helped its growth were the beliefs that reason is a safe guide to truth and that each person, in the degree to which he has come to love God, can choose the rules he may trust. Among those who held this view were John Locke, John Milton, and Roger Williams.

A friend of mine at Union Theological Seminary expressed his appreciation for this heritage one day something like this:

Here I am one of the most free people alive, an heir to the freedom of the Jewish-Christian tradition, a Protestant living in the United States. Why should I be so privileged? All this freedom is almost frightening.

To be sure, we are heirs of a great past, but that past requires the best of us if it is to be kept. As Bernard Shaw has reminded us, "*Liberty means responsibility.*"

To be sure, personal freedom must be checked against other values. Carried to excess, personal freedom destroys itself and results in chaos. To be at its highest, it must be checked against such values as brotherhood, equality, justice, order, and love.

True freedom is found through faith in God. When man commits his highest loyalty to God, he can stand in free judgment on states communistic, socialistic and capitalistic, church organizations and dogmas, and even the worship of the ideal of freedom.

We have the personal freedom we do because in the past men and women have dreamed and have given sweat and blood for their dreams.

The foes of freedom are always at work; but we need have no fear if we go forward in the faith of people like Plato, Amos, Servetus, Thomas Jefferson, and one who went to a cross rather than to compromise with his conscience.

In this faith can be built the kind of world in which we, and our children, and our children's children will dare to ask, "Says who?"



THE FOURTH by Burnham Eaton

We watched the rockets burst and spray
Declaring Independence Day
And colors filled the spangled air
Everywhere,

And necks were craned and ears were dinned
As fireworks dared the higher wind.
With every boom into the sky
The crowd would sigh.

When blazing stars and fiery crown
Had flared and spread and faded down,
"The show is over," someone said,
But overhead

The show went on, the ancient show
Those stars had started worlds ago,
Spontaneous as rocket-burst
Through long rehearsed,

When suddenly a meteor drew
Across the breast of Cygnus, blue—
White trails we could not fathom through
Nor hold a Roman Candle to—
By that far small enormous flare
We saw the heavens declare.

Editorials

For God and Country

WE HAVE a lifelong friend who signs his business letters, "For God and Country, Gentlemen." He is not a man to be fooled by any false or surface sense of patriotism. Neither is the phrase substituted for "Cordially yours" in order to attract attention.

There seems to be a natural unity of responsibility in his thinking, which may well attract the attention of Americans on Independence Day. Periodically, we get our thinking out of kilter, regarding our religion and our country.

Some there are who rightly see the supranationalism of the Christian faith, and wrongly conclude that they have no allegiance to "this world."

Others, eager for the fight, seem really to enjoy the continual claims of superiority by the nations of the world, and when wars result from such competition, they say that the world was overpopulated, anyway.

Surely, there must be some way for a person to be a Christian and a citizen at the same time. If you want Biblical injunction, there seems to be an ample supply of it in both the old and new covenants.

Men naturally banded together in units larger than the family. God often took a hand in such groupings. Our Lord and St. Paul spoke of assuming rightful citizenship.

We face grave dangers in our day of a strong cleavage between two such factions, religious and secular. Many in the church drift to the secular and accuse their brethren of unpatriotism. Many in the secular world give up and withdraw into the peaceful inactivity of a favorite brand of mysticism.

What is needed is more virility in state and in church. We need less false pride and more sober activity. We need less accusation and more action. Like our friend, we need to come to grips with the basic issues of life where we are, in a specific nation, as confessing Christians.

The United Church of Christ

NO PEOPLE have watched the uniting efforts of the Congregational Christian churches and the Evangelical and Reformed

Church with any more interest and hope than the Disciples of Christ. Therefore, it is much more than a formal word of greeting and good wishes that we give to the General Synod which opens in Oberlin, Ohio today.

Our people are in dead earnest about the unity of the church. But we don't know exactly what to do about it. Some have rejoiced that the United Church has invited representatives of the Disciples of Christ to be present in all the discussions leading to a statement of faith and a constitution.

Others sincerely believe that this—and every other union proposed so far in American Protestantism—would entail a surrender or compromise of traditional interpretations that they cannot make. A congregation, or an individual, can move only as far toward unity as can clearly be perceived.

Our position is that we cannot help rejoicing whenever the Lord's people find it possible to come together. We may be sure that they are as devoted and as conscientious as we. Often we find them our superiors in Christian living. Surely no one of us would want to close the doors to possible closer fellowship with our brethren who now find it possible to dwell together.

If we should commit ourselves to a denominational status and insist on a one-way door to the Kingdom through our particular movement, then we might as well never have been born.

If we are willing to be a movement of Christians, in the midst of the Church of Christ on earth, witnessing to what God has said to us, fellowshiping wherever we can, not valuing human opinions as revelations of God, we may yet help to produce the fruit which our forefathers anticipated.

Hello, Hawaii

WE WELCOMED Alaska into the Union previously (*C-E*, July 28, 1958), although the formalities are just now concluded. Therefore, it seems appropriate to say hello to Hawaii, now awaiting official admission as number fifty.

Like Alaska, Hawaii has a variety of cultures certain to add to the richness of American life. Our *Year Book* lists four congregations, four pastors and a Christian Fellowship, with a total of 427 resident members. Welcome all!

The Statement of Faith of the United Church of Christ Viewed by a Christian Church Leader

Testimony and Not a Test

by Walter W. Sikes

"Whereas the historic passion of Disciples of Christ has been the increasing union of the Church . . ."

THUS Disciples reiterated in their International Convention at Buffalo in 1947 an oft-expressed sentiment. This time they were taking note of the fact that two American denominations, each constituted through a merger of two earlier denominations, were in process of uniting—the Congregational Christian Churches and the Evangelical and Reformed Church.

They further took public note of the fact that certain leaders of these churches had expressed their hope that, as this union was constituted, Disciples of Christ might enter into conversations looking to a union with these bodies in the United Church of Christ.

Just ten years later when the Uniting General Synod convened in Cleveland to complete formally the establishing of the United Church of Christ, representatives of major Disciple agencies in the

office of "fraternal delegates" were present and were given special recognition.

The previous year, 1956, Disciples at the Des Moines Convention had re-affirmed the action originally taken at Buffalo, "authorizing the Council on Christian Unity to explore the possibilities of our sharing in this growing body of unity." And this expression of interest in moving toward unity with the United Church of Christ in process of formation had been "received with great rejoicing" by the uniting churches.

When the second General Synod of the United Church of Christ convenes at Oberlin, July 5-9, 1959, Disciples will again be represented by fraternal delegates. One of the major items of the agenda at Oberlin will be consideration of a Statement of Faith. (See opposite page.)

In view of the historic opposition of Disciples to "creeds and confessions," this item may be of crucial significance for any further courtship between these two communions. For this reason, and perhaps others, Disciples should begin to take a good look at this Statement of Faith.

Something of the background, the processes by which the Statement came into being, and some reflection on the content and in-

tended function of this Statement should be helpful.

I

The "Basis of Union" which recited the conditions on which these two bodies united to form the United Church of Christ declared:

The faith which unites us and to which we bear witness is that faith in God which the Scriptures of the Old and New Testaments set forth, which the ancient Church expressed in the ecumenical creeds, to which our own spiritual fathers gave utterance in the evangelical confessions of the Reformation, and which we are in duty bound to express in the words of our time as God Himself gives us light.

The basis also provided, when it should be adopted, that "the General Synod shall appoint a commission . . . to prepare a statement of faith . . . which shall be submitted for approval to the General Synod, Conferences, Associations and Congregations." The Statement of Faith has now been formulated, after nearly two years of work by the commission appointed to prepare it. It will be before the Synod in July, as said above, and then before the subordinate units of this church for approval. Until such approval has been given it

(Continued on page 10.)

Dr. Sikes is professor of philosophy of religion and Christian ethics at Christian Theological Seminary, Indianapolis, Indiana. He is a fraternal observer to the commission responsible for preparing the statement of faith of the United Church of Christ. He was appointed by the Council on Christian Unity of the Disciples of Christ.

STATEMENT OF FAITH

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, to whose deeds we gladly testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save his people from aimlessness and sin.

He judges man and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us,
shared our common lot,
conquered sin and death,
and reconciled the world to himself.

He bestows upon us his Holy Spirit
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises, to all who trust him,
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him!

is important to note that this Statement is only a draft and not an official document.

Of special interest to Disciples, and one must say equally important to the members and congregations of this emerging communion, is the following directive in the Basis: "This statement shall be regarded as a testimony, and not as a test of faith." For what Disciples have meant in their insistence on "No creed but Christ" is that Christian fellowship requires only the one confession of faith and that no theological interpretations must be imposed as tests of unity.

As the "fraternal observer" appointed on behalf of Disciples by the Council on Christian Unity in response to the invitation of the Executive Council of the United Church of Christ, I enjoyed the rewarding privilege of sitting with this Commission as it formulated the Statement.

In this happy relationship I think I came to know something of the way in which these distinguished commissioners understood the three basic guiding principles for their task. These three will bear reiteration for sake of clarity: that the confession as formulated be that of the faith set forth in the Scriptures and in the ancient tradition; that it be restated "in the words of our time"; and that it be regarded not as a test, but as a testimony of faith.

II

The commissioners, the roster of whom reads like a miniature "Who's Who in Theology" in present-day America, including pastors, teachers and laymen, began their task by looking again at the confessions and covenants which lie behind the four historic traditions represented respectively by the Evangelical, the Reformed, the Congregational and the Christian communions united in the new body.

Incidentally, if and when the the Disciples merge with this church, we will have come full circle back into fellowship with those churches of the James O'Kelly and Barton W. Stone

fellowships which remained out of the first—and only—church merger ever effected by us (except for some few on mission field)—that of the "Christians" and "Disciples" in 1832 and immediately after.

Out of the discussion of these, the commissioners undertook individually the task of drafting a statement in keeping with their intent. Through a process of winnowing, redrafting, and continuous new attempts, a formulation finally appeared which immediately struck fire. This was it! As I listened and watched, I frequently found myself wondering by what process came the Apostles Creed. This promising statement, however, was carefully combed, word by word and line by line. Whether it actually speaks for and to the members of these churches (and Disciples?) is yet to be seen.

The Statement was framed as I observed the process, with three uses in mind. It was hoped that it would be used in corporate worship in the congregations. But it was clearly recognized that some congregations would go on using as before some one or more of the historic creeds; either alongside this confession or in place of it. Others would use no such confession, neither this nor another.

Since this is not to be a test, use or nonuse will have nothing to do with the acceptability of congregations or individuals. It was hoped also that it may be used as a teaching device, catechetically or otherwise, although other catechisms will be used by some, and none by others. And its use as a means of proclaiming the gospel was constantly in mind. Here, the theologians were aware, was *Kerygma*. A recital or reading of the Statement was intended to constitute an evangelistic proclamation.

If I may express a personal judgment, I confess that I am deeply impressed by the manner in which all these intentions have been realized in the Statement. I find it, especially when read in unison, a moving testimony, an

enlightening commentary, and a persuasive proclamation of Christian faith.

III

As to the content of the Statement, it speaks for itself. Yet one may call attention to some significant features. It moves from a declaration of faith in "God the Eternal Spirit, Father of our Lord Jesus Christ and our Father" to a recital in dramatic form of the "mighty acts of God"—what Alexander Campbell never tired of asserting *was* the gospel, the *factum*, the "that which was done." It accordingly avoids the Hellenisms—the abstract metaphysical concepts of many of the classic creeds—and remains quite biblical in its narrative and dramatic style.

Disciples—or at least some Disciples—with our historic allergy to creeds, may well ask whether an intention is legitimate. Our tradition of freedom will allow room for difference of judgment on this point—and for difference in our practices also. But if one protests that a person or a group should not seek to formulate statements which intend to voice the essential Christian faith for the individual constituting a congregation or a communion, one must ask whether we do not do something of this every time we write or use a hymn, or venture to offer a pulpit prayer, or use a responsive or unison reading.

Perhaps some of our congregations will refrain from using this confession in corporate worship or otherwise because they feel this is some kind of "a creed." Very likely some will not use it because it implies or seems to imply beliefs not shared by pastor or people. But I am persuaded that many will use it occasionally and find that it gives words and wings to their faith and hope.

And I look forward to the time when we can sing and recite our common faith together in these moving periods with our brethren as fellow members of the United Church of Christ.

A Declaration on freedom

Freedom is a blessing,
a responsibility—

a way of life,
that is ours

by Frank A. Tobey

*From and address by Chaplain
(Major General) Frank A. Tobey,
Chief of Chaplains, USA, before
a special convention committee
of the Military Chaplains Association,
Washington, March 6, 1959.*

ONE of the greatest blessings we have been given is freedom. We believe that men are entitled to certain God-given rights and freedoms. We safeguard these rights and freedoms with the laws of the land.

We believe that individual man, made in God's image, is the most important thing on the face of the earth. A million Americans have died in combat and millions have suffered in the wars of this Republic to prove it. We often speak as though our forefathers had guaranteed life, liberty, and pursuit of happiness to all generations of Americans. But no generation of Americans can guarantee such blessings.

Freedom, we know, can never be imposed. It already exists in the hearts of all men. It can be won only when men discover it within themselves, when they determine that freedom must be their own way of life, and then have the courage to act. A famous American once said: "There is a rank due to the United States among nations which will be withheld, if not absolutely lost, by the reputation of weakness.



If we desire to avoid insult, we must be able to repel it; if we desire to secure peace—one of the most powerful instruments of our rising prosperity—it must be known that we are at all times ready for war."

These words were spoken nearly two centuries ago by George Washington. He warned that the price of freedom—the price of our security—is adequate preparedness; that weakness invites aggression. The price of freedom is the same today—preparedness.

We want to provide for the welfare and security of the United States through *peace*, not war. Our over-all national purpose is to live in freedom, preserve a large degree of individual liberty, and perpetuate our way of life. Waging peace calls for sacrifice. It requires us to stand firm in the face of great danger: the materialistic order of communism.

We are threatened by an international conspiracy, backed by the largest mobilized armed forces on earth. Communism has increased its territorial conquests until now it controls most of the Eurasian Continent from the Baltic to the South China Seas. It maintains its grip on these conquests with every sinister weapon in its arsenal—from propaganda to sabotage—and from deceit to outright military aggression.

Of equal importance is the menace of atheism, hate, and intellectual perversion which saps men's moral stamina and impoverishes their minds. The Communists know that if they could destroy America, they could end all effective resistance to their plans to capture the world for Communism.

But freedom and democracy are steeped in history and tradition. Too many men have lived in freedom ever to abandon it without a fight. It is fascinating to study the battle for freedom through the generations. Freedom came in conflict with old tyrannies and old autocracies. It was often knocked down, but it

always got up to fight again. It would fight, and lose, and then fight again.

We read about it in ancient history when Moses stood before Pharaoh and said: "Let my people go." We read it again in medieval times when the barons stood before King John, and the great charter, the Magna Charta, was embodied into laws. You read it still again in the epic of Valley Forge.

When America was born, a thrill went through the world. For here was the realization of the hopes of so many down through the ages. Here was a Free People in a Free Land who had shaken off the tyrannies of the Old World, setting up a government, *not* of the elect but of the *elected*.

The elected wrote laws which would safeguard the rights of all of us. Nowhere in human history have political documents embodied so clearly the Christian ideal of human dignity as the Declaration of Independence and the Constitution of the United States. "All men equal before God and the law, endowed with rights unalienable."

The rulers and the aristocrats of the Old World were appalled. They called it "mob rule." They said it could not last. But masses of people everywhere took new heart. It was the concept for which the world has been preparing for thousands of years. The birth of this Nation stimulated a new surge of freedom everywhere. The trends in all lands turned in the direction of freedom.

But communism is committed against freedom. There is no free mind in their system. It is a system that can function only in a population that has surrendered its dignity and its right to think. By purges, by use of terror and intimidations, human beings are stripped of their dignity, to say nothing of their rights. This is not for Americans!

The ability of our Nation to stand firm and unshaken in our freedom rests upon our religious strength and stability, our un-

swerving purpose and our eternal vigilance. The steel of America's religious spirit will always be her most formidable armament.

We should not tolerate any institution detrimental to the well-being of our people. The leaders of our Army are aware of this fact; and they are also aware of the fact that a good Army is made up of good men; and that integrity of character is a vital part of national defense. The man behind the gun, as well as the gun, is the concern of our Army leaders. The weak, immoral individual handicaps society—civilian and military. "Give us good men," the Army says, "and we will keep them good." It is of paramount importance that the training of our Army helps keep America's spirit strong and vigorous.

Our goal for preparedness is peace. Our objective is a peaceful, livable world of free peoples. The hand of the aggressor is stayed by strength, and by strength alone.

What can we do for the preservation of freedom? We can strive realistically and imaginatively to prove that freedom is a better system than communism.

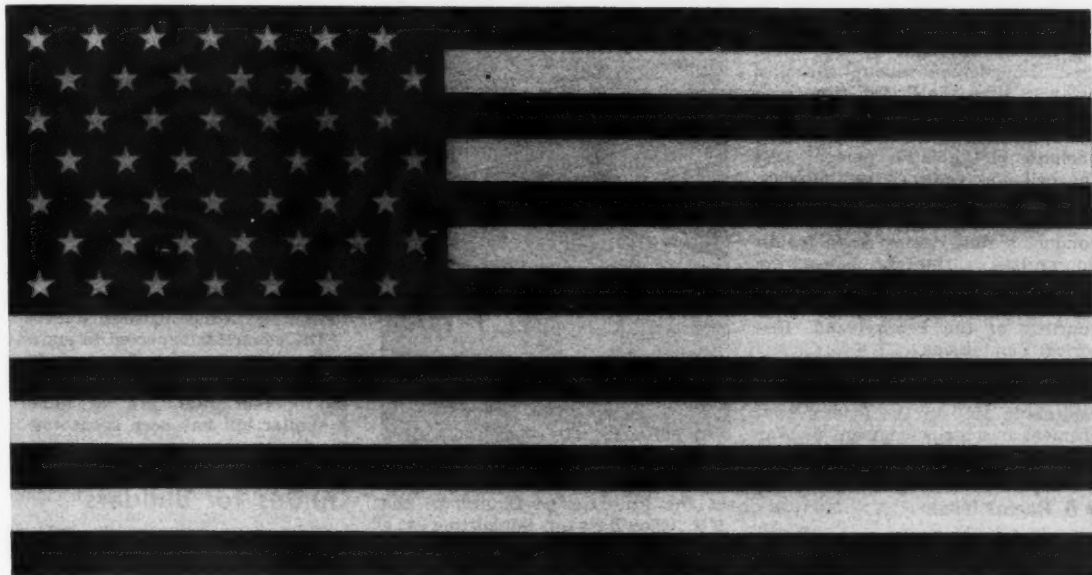
Most important, though, we should not take freedom for granted. We must work for it, sacrifice for it, and keep it safe. It will not suffice for us to sit back and assume no responsibility. We must demonstrate to the world our willingness to fulfill our responsibilities, responsibilities inherent in the dedication to "certain unalienable rights" and inherent in our position of strength in the world today.

Freedom is a way of life and a responsibility that is ours. We must see to it that our country remains strong. We must never think that the part we play as individuals is so small as to be of no importance. We can provide faith and teamwork. If these things are done, the sum total can amount to a powerful force of preparedness.

This is the price of freedom and security. The price is not too great for the value received.



49-Star U. S. Flag Official July 4, 1959



THIS 49-STAR DESIGN of Old Glory becomes official July 4, 1959. The 50-star flag, which will become official July 4, 1960, has not yet been selected by the President, according to information

sent to "The Christian Evangelist-Front Rank" from Headquarters, Department of the Army, Office of the Quartermaster General in Washington. Alaska and Hawaii became the 49th and 50th states.

National Council President Urges "Soul Expansion"

July 4th Message

Referring to the "immensely larger America—a 50-star Republic" the president of the National Council of Churches declared in his annual July 4th message "Such an expansion of the American Union calls for an expansion of the American soul."

Dr. Edwin T. Dahlberg said further: "No longer can we think of our American traditions in terms of Pilgrim fathers alone, or the American Indian, the Negro or the immigrant stock of Europe and other lands. Suddenly the Alaskan and the Aleut, the Eskimo and the Hawaiian have become our countrymen."

The head of the National Council called for infinite wisdom and patience in the task of incorporating the new citizens into our culture and "into the body politic."

He said: "There will need to be a great widening of our capacities for fellowship, an enlargement of our concept of patriotism, and a

new understanding of what we mean by the American way."

Calling this period the beginning of a splendid adventure, the St. Louis Baptist minister asserted: "Like Abraham of old, we are journeying into a new and better country. Let our prayer be that we might be delivered from the ambitions of national power and pride. Now, if ever, we need to 'do justly, and love mercy, and walk humbly with our God.'"

Hong Kong Refugees

NEW YORK—More concern in the West over the plight of refugees in Hong Kong was urged here by a church leader of relief and welfare activities in the British Crown Colony off the China mainland.

"Hong Kong is to the East what Berlin is to the West, but unfortunately that significant fact is not recognized," declared Karl L. Stumpf, a native of Germany who has spent more than 20 years in the Far East.

The largest voluntary agency in the Colony, Lutheran World Service maintains a staff of 126 social work-

ers to carry on a program of material relief, medical aid, vocational training and other services to the refugees.

Mr. Stumpf told newsmen at a press conference that, despite its importance as "the show window of the West," there seems little understanding of Hong Kong's strategic position in the world today by Westerners. Hong Kong, he said, is the "only door between the free world and Communist China."

Wrong Grace?

CLEVELAND—Too many Catholics know more about Grace Kelly than they know about Sanctifying Grace, a well-known theologian declared here in a talk to the Good Friday Club.

Father Joseph E. Manton, C.S.S.R., of Boston, retreat master and radio speaker, urged "catechism and kindergarten" Catholic men to grow up in their faith. "Many of us have almost oceans of knowledge when it comes to chit-chat," he said, but only an "eye-dropper" knowledge of the Faith.

Church Again Has Liberty Bell

ALLENTOWN, PA.—After 180 years Zion's Reformed Church here again has the famed Liberty Bell—but this time it is an exact replica and not the original.

The original was once hidden in the church's basement in 1777 when the colonists brought the bell there from Philadelphia about 40 miles away to keep the British from converting it into cannon balls.

When the British evacuated Philadelphia in the latter part of 1778 the bell was returned to that city.

In connection with its bicentennial in 1962 the Zion church will conduct a fund-raising drive for an appropriate shrine to house the Liberty Bell replica. It will be on an indefinite loan to the church, courtesy of the Pennsylvania Historical Commission.

The duplicate bell is one of those presented to each of the 48 state capitols in 1950 by the federal government in acknowledgment of War Bond Sales.



—RMS

• A Racial Issue . . .

Freedom of Assembly

ATLANTA, GA.—Southern Presbyterians were summoned by the denomination's 99th General Assembly here to defend the freedom of whites and Negroes to gather voluntarily "in unhampered assembly and genuine fellowship."

Local Presbyterian churches were asked to participate in discussion groups "of persons representing different racial and cultural backgrounds for the purpose of discovering the Christian solution to community problems."

The plea for more communication between whites and Negroes was issued in a report approved overwhelmingly by some 500 commissioners (delegates) at the assembly

of the Presbyterian Church in the U.S. (Southern). Submitting the report was the Church's Committee on Christian Relations.

It pointed out that in some cases persons who participate in friendly relations with members of other races in public or attend interracial meetings are brought "under suspicion." The result is that some organizations formerly dedicated to race relations improvement have curtailed their activities "from fear of reprisals," the report said.

WANTED:

Ministry to Blind

NEW YORK—An official of the John Milton Society for the Blind told the agency at its annual meeting here earlier this year that the production of recorded Bible stories for families with blind children is the "most pressing need in our publishing program."

Dr. Dwight C. Smith, general secretary, in his annual report also urged the society to expand its ministry to the blind for the ever-increasing number of sightless people around the world.

He cited figures which showed that an estimated 37,000 persons in this country and abroad lost their sight last year.

The agency, sponsored by nearly 60 Protestant denominations, distributed in 1958 more than 80,000 pieces of Braille devotional literature and 49,000 long-playing records for blind persons who do not know Braille, Dr. Smith reported.

• In 50th State . . .

Gambling Opposition

HONOLULU—Extension of gambling in any form in Hawaii, including bingo games, and betting on horse races and cockfighting, was opposed by the Honolulu Council of Churches here.

The Protestant group's public affairs department, which is keeping a close scrutiny on all bills in the Hawaiian legislature, said the council would fight any measures promoting gambling.

Bills to legalize bingo for charitable organizations, permit pari-mutuel betting at race tracks, and allow cockfighting and the placing of bets on it have been introduced in the territorial legislature.

The council is expected to endorse a measure in the Senate which prohibits the selling or distribution of indecent literature to minors. A similar bill has been sponsored in the House.

Guides for Builders

Some 400 experts in the field of church building and architecture met this spring in Needham, Mass., to draw up guides for congregations contemplating building or remodeling their churches.

Sponsored jointly by the Massachusetts, the Needham and the National Councils of Churches, the meeting brought together clergy, laymen and architects.

Among his ten guides, keynote speaker Dr. Scott Turner Ritenour listed the importance of understanding the function of the building itself. The Christian education building must have space, he said, so that the body can move freely and the mind and spirit too. Dr. Ritenour is executive director of the department of church building of the National Council.

Allowance for flexibility is equally important, he told the group. "Those who build their program first and plan it carefully, also plan good buildings to house that program."

BIBLE RECORDS

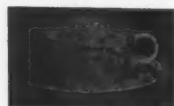
The complete Bible or parts of it now exist in 1,136 tongues, members attending the 143rd annual meeting of the American Bible Society were told.

There are still more than 1,000 languages and dialects in which the Bible has not been translated.

In 1958, the Bible Society reported, 16,629,486 copies of the Scriptures in 201 languages were distributed throughout the world.

WANTED

Millennial Harbinger Abridged, 2 Vols., B. L. Smith
History of the Disciples, W. T. Moore
Life of Isaac Errett, Lamar
Pioneer Preacher of the Ancient Gospel, N. J. Mitchell
Religious Debates
Anything by or about A. Campbell and the Disciples
 B. C. GOODPASTURE, Box 8537, Nashville 11, Tenn.



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NEWS IN BRIEF

RUMORS ARE FLYING

LONDON—Several European radio stations reported that recent "confidential" talks have been held between representatives of the Vatican and the Russian Orthodox Church on the possibility of the latter's participation in the forthcoming Ecumenical Council convened by Pope John XXIII.

The broadcasts said the conversations took place on the Vatican's "initiative," but their location was not disclosed.

LUTHERAN FEDERATION

GENEVA—Membership of the Lutheran World Federation's 61 affiliated Churches in 32 countries will pass the 50,000,000-mark for the first time before the end of the year, the LWF said here.

LWF membership now totals nearly 49,900,000, the Federation said, representing 70 per cent of all Lutherans, who number more than 71,135,000 around the world.

OPEN SPANISH CHURCHES

WASHINGTON, D. C.—Two Protestant churches in Barcelona, Spain, which were closed by police action have been permitted to re-open, the National Association of Evangelicals disclosed here.

The churches are the Grace Evangelical Baptist Church and the Via Verdi (Green Street) Baptist Church, according to word received here by Dr. Clyde W. Taylor, secretary for public affairs of the NAE.

Two other churches, however, which have been closed must remain shut, Pastor Martine reported, because the police have ruled that they represent "new work resulting from proselytism."

HONORING HANDEL

BERLIN—Religious and secular groups throughout West Germany joined in commemorating the 200th anniversary of the death of George Frederick Handel, renowned German-born 18th century composer whose remains

are entombed in Westminster Abbey, London.

Speakers at special remembrance services in West Germany paid tribute to the great musician who became particularly famous for his works of religious music. His oratorios, of which the "Messiah" is the best-known, rank among the greatest in musical history.

VATICAN HALTS CONFAB

MADRID—Vatican authorities ordered plans dropped for a Roman Catholic-Protestant study conference that was to have taken place in Spain May 26-29 with many foreign clergymen and laymen participating, it was announced here.

CHURCH "TRIVIALITY"

NEWTON CENTRE, MASS.—Churches should drop many of their "social activities" in favor of more urgent tasks, the president of Andover Newton Theological School said at the school's baccalaureate service.

Dr. Herbert Gezork said that "if the church today suffers from any ailment it is that of trivial-

ity. Let the church drop a great many of its social activities, however appealing and attractive they are, so that it can concentrate on its most urgent tasks."

HONOR FOR NIXON

COLUMBUS, OHIO—Vice-President Richard M. Nixon will be honored by the International Society of Christian Endeavor at its 45th convention in Philadelphia July 6 to 11.

Harold E. Westerhoff, society general secretary, said the Vice-President would be presented with the International Youth's Distinguished Service Citation at the closing session.

EDUCATION DECISIVE

BOSTON—Richard Cardinal Cushing, Archbishop of Boston, said here American education will be a decisive factor in the outcome of a struggle between democracy and communism to capture the minds of men.

Speaking at a Communion breakfast for some men of the Holy Name Society in the Charlestown district, the cardinal predicted that the conflict between the free world and communism would end in a struggle for men's minds rather than a thermonuclear "total destruction."

Immortality in Wax at Washington Museum



WASHINGTON, D. C.—Life-like figures of the four heroic World War II Army Chaplains who sacrificed their lives for enlisted men when the transport "Dorchester" was torpedoed off Greenland in 1943 now preserve their enduring fame in this tableau at the National Historical Wax Museum in Washington, D. C.

A soldier (left) wearing the last of the chaplains' life jackets, says farewell. The four clergymen were (left to right), Rabbi Alexander D. Goode of York, Pa. (Jewish); George L. Fox of Cambridge, Vt. (Methodist); Clark V. Poling of Philadelphia (Baptist); and John P. Washington of Newark, N. J. (Roman Catholic).



"Where the Scriptures Speak . . ."

by the Editor

July 12, 1959

Scripture: Deuteronomy 30:15-16; 31:7-13.

THE relation between the will of man and the will of God is a subject that never seems to stay answered. For us, as for the Hebrews in Old Testament times, it is a fundamental belief that God exercises his judgment as he will. But there is also plenty of evidence in the Bible that God created man in such a way that he also makes decisions.

If man had no power to choose or reject God in person and in society, he would cease to be man. At every critical point in Hebrew history, we find God telling the people the importance of the decisions which were about to be made.

The Book of Deuteronomy is a collection of the laws, as we have seen before, and they often seem to interpret the basic laws which were given to Moses in the light of later teachings which they had received from the prophets. In any case, it is the same God confronting the same people.

Two choices are set before men. Life and good are on the one hand; death and evil are on the other. (Deut. 30:15.) God explained the consequences of the choice, but he made no effort to force the hand of his people. Man is not "the captain of his soul" in the sense that his destiny is in his own hands. God is always God. But man can alienate himself from God, if he so chooses.

This portion of the interpretation of the law is basic to the understanding of the whole of

life. God's universe is dependable and understandable. His laws operate in all aspects of life, both physical and personal. This is why he says that if people walk in his ways and keep his commandments and statutes they will "live and multiply." (Verse 16.)

We must notice that this is spoken to the whole group of people. We must not fall into the fallacy of thinking that if one is good, then everything will go his way, perfectly. This will be true within certain limits, and properly understood, but the rest of society may not have followed God and the individual may be caught in the throes of its evil choices.

The second passage of scripture today interprets the subject through a discussion of the transference of leadership from Moses to Joshua. Moses had had a difficult time, carrying out the charge of God to him to deliver his people from bondage. Moses must have been very conscious of the one particular time when he had followed his own judgment instead of the revealed will of God. As he said to Joshua, "He will not fail you." (31:8.)

When Moses said to Joshua, "Do not fear or be dismayed," he must have been well aware of the many times when he was tempted to both of these weaknesses. Now, at the close of his life, he knew that fear was without foundation and dismay was a sign of human weakness. The outcome of God's plan for his people was never in doubt, except in the mind of men from time to time.

If we had to remember all the teachings of God in abstract form and try to apply them to our daily living, we would probably do a worse job of following him than we do. This must be the reason why God, through his servants, established so many ceremonies and ritualistic practices. When the people participated in such ceremony with proper devotion, they certainly were brought closer to the will of God for themselves.

This lesson today reminds us of the establishment of one of these customs, "the feast of booths." (Verse 10.) This is the ceremony called "tabernacles" in the King James Version and "tabernacles" means "tents." However we put the word in English, the idea was that the people were supposed to leave their normal dwelling-places and live in a temporary dwelling for a week. This was a physical reminder of the hardships of the years in the wilderness.

The law was to be read before all the people at this time, too. We notice that the "little ones" are mentioned along with the men and women, and also the "sojourner." (Verse 12.) In other words, everybody was to hear the law of God, given to Moses, read in their hearing. This public testimony to the basis of their faith and to their God helped to establish the people in truth.

The little children had not been in the wilderness and those in early adolescence would not have remembered earlier readings. (Verse 13.) The whole experience is a vivid reminder of the neces-



Meaning for Today

by J. Daniel Joyce

sity to keep God's will before the people. As they make their decisions they will be more likely to determine their destiny in the way in which God would have it, when this is done.

The Scripture

Deuteronomy 30:15-16

15 "See, I have set before you this day life and good, death and evil. 16 If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it."

31:7-13

7 Then Moses summoned Joshua, and said to him in the sight of all Israel, "Be strong and of good courage; for you shall go with this people into the land which the LORD has sworn to their fathers to give them; and you shall put them in possession of it. 8 It is the LORD who goes before you; he will be with you, he will not fail you or forsake you; do not fear or be dismayed."

9 And Moses wrote this law, and gave it to the priests the sons of Levi, who carried the ark of the covenant of the LORD, and to all the elders of Israel. 10 And Moses commanded them, "At the end of every seven years, at the set time of the year of release, at the feast of booths, 11 when all Israel comes to appear before the LORD your God at the place which he will choose, you shall read this law before all Israel in their hearing. 12 Assemble the people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, 13 and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land which you are going over the Jordan to possess."

FOR a Christian, the discipline of making decisions is an important means of growth. It is a part of divine strategy for men to grow in mind and spirit as they face and make decisions. It is a good thing for me as a minister to help people in their thinking about the rightness or wrongness of certain questions of conduct, but it is not wise to so make the decision for them that they themselves are released from the searching, the agony, the responsibility of deciding. There are many such questions which come to the minister and he must say, after helping to guide one's thinking along constructive lines, "this is something *you* will have to decide."

God continues to set before us choices. Life is filled with decisions. God leaves us free to choose whom we shall serve. The greater the freedom, the greater the responsibility upon the one choosing.

How does the Christian know how to make the right decision and when he has made the right decision? If he prays for guidance, does this mean that God will make the decision for him? I think not. If he did, the responsibility for the rightness or wrongness of the decision would be upon God.

What then is the purpose of prayer? God gives us insight into the complex implications of the question before us; he gives us power of thought; he brings to our remembrance the teachings of Jesus; and he helps us to know his will if we study to show ourselves approved. This surely is the work of God through the Holy Spirit.

After we have prayed for help, after we have applied to the problem the best thinking and reasoning of which we are capable, and after we have sought the counsel of Christian friends, the decision we make must be accepted as the will of God for us in this situation. There is no other court of appeals.

There is a destiny for each one of us. Life and good, death and evil, are still before us. You and I are now demonstrating to God in the daily choices of life what we really love and want. If these decisions show that we love to live and work for and with material things alone and secular interests, then God will give us these and our destiny is with them, to suffer their fate and future.

If, on the contrary, our decisions show that we love the things of God, worship, prayer, the fellowship of Christian living, righteousness, mercy, and service to others, then God will give us a destiny with these involvements, to share the future which belongs to eternal values. This makes the question of salvation or damnation a rather simple question, but not too simple. We are going to get what we want.

But isn't it interesting how some of us think that even if a man demonstrates by his decisions no interest in eternal values throughout his life, God will choose heaven as his destiny because he paid his debts, his taxes, and kept most of the Ten Commandments? Surely God knows what a man wants and loves, as evidenced in the decisions which he makes.

Focus on Old Glory



How to Photograph the Grand Old Flag

IF FRANCIS SCOTT KEY had had one of today's cameras loaded with one of the super-fast films now available, he could have photographed the flag by either the rocket's red glare or the dawn's early light. The result would have been a documentary photograph which would have preserved forever the moment around which the "Star-Spangled Banner" was written.

In the last war probably one of the most thrilling and most widely used photographs was that of the flag raising at Iwo Jima, made by Joseph Rosenthal.

As a symbol of the things that we Americans believe in, every photograph we make of the flag can and should tell a story—and you can make it a truly thrilling story by remembering these simple rules.

In photographing a flag, as in anything else, your attitude toward what you are photographing will be reflected in the pictures you get. It is just this feeling which distinguishes a great photograph from a common run-of-the-mill snapshot. It was this

feeling, this attitude on the part of Joe Rosenthal, which made his Iwo Jima picture so great.

Thus, approach your photographing of the flag with reverence and with a feeling and a sympathy for what the flag stands for, and you will be able to see it in your own pictures.

For instance, the next parade you attend at which you have your camera, try for a shot of the massed flag which usually head the parade. But, when you are shooting the picture, don't just shoot willy-nilly. In the back of your mind keep a picture of American troops going ashore in the face of enemy fire with the flag at their head, of Roosevelt's roughriders storming San Juan Hill, of Dewey's battle ship in Manila Bay, a picture of all the brave men who have carried the flag so heroically in the face of death. Your feelings can't help but be reflected in your picture.

Again, perhaps it will be a Cub Scout carrying the flag. Don't look

at it as a cute picture—make yourself feel as he does; he is proud, he sees himself leading a troop. He has been taught something of what the flag stands for, and when you look, you can see it in every line of his body. Remember that, and you will have a better picture. Look, too, at a group of children saluting the flag—they are deadly serious. To most of them it is the first symbol of the intangibles by which we must live.

All of the foregoing applies to black-and-white pictures, color pictures or motion pictures.

Try to pick an uncluttered background and one with which the colors of the flag will contrast. A clear blue sky with scattered white clouds and a brisk breeze to straighten the flag out probably makes the best and most thrilling setting of all, particularly in a motion picture where you can capture the movement of the flag. But when shooting the flag against the sky, try always to frame your picture either with a few nearby tree branches, through



PICTURES LIKE THIS are doubly important to friends and family of young flag bearers. If your son is honored with the privilege of carrying the flag, be sure to snap one or more pictures for your family album.

an open gate, or some nearby appropriate objects.

In movies such a scene makes a grand opening or closing for your motion picture of your Fourth of July or Decoration Day activities, or vacation pictures you will make at such places as West Point, Virginia Military Institute, or the historic shrines you'll visit, at a scout rally, or anything related to patriotic activities.

In making still pictures of the flag, don't try to completely stop the motion of the flag as it is blown by the breeze. Try to pick a speed that will stop most of the motion but not all of it. If the flag is whipping quite rapidly, 1/100 of a second will probably be fast enough. If it is fluttering in a light breeze, 1/50 of a second. If you stop motion completely, the flag will appear as though it is carved out of plastic and will look unreal. What you are always striving for is a feeling of naturalness.

If you are photographing the flag in full sunlight against a bright sky,

you will use the "bright-sun, light-colored-object" exposure recommended on the instruction sheet that comes in your box of color film. If it is a flag carried in a parade, use the setting you would normally use for the parade itself—sufficiently rapid, probably a 100th of a second—to stop the motion of the marchers. If the picture is taken indoors, such as children saluting the flag, use your normal flash exposure.

But whatever you do, remember, that just as a flag itself is supposed to be treated reverently, so you should treat it in the pictures you take of it—and they will be better pictures because of that.

RIGHT: ATTITUDE is all-important when photographing our flag. Try to capture the feeling of what the flag stands for, as was done so successfully in this fine snap made with existing light in a first-grade classroom.



Russell Harrison Named United Society Exec.

INDIANAPOLIS—Russell F. Harrison of Montclair, N. J., a Disciples minister who for four years has directed the North American office of an interdenominational church agency of world scope, has been appointed as an executive secretary of The United Christian Missionary Society.



Mr. Harrison will take up duties Sept. 1 in Indianapolis as head of the United Society's department of missionary education. He will direct research and preparation of mission materials and programs for all age groups. He will oversee the writing of study courses, books, lesson plans, magazine articles, stories and numerous other general materials.

In this position he will succeed Miss Genevieve Brown, who has served with the United Society for 25 years and is retiring.

Mr. Harrison has since 1955 had offices in New York City as associate general secretary of the World Council of Christian Education and Sunday School Association (WCCESSA), an agency which helps church leaders of many countries to prepare and improve their own Christian education materials and programs.

Previously Mr. Harrison had been in Disciples religious education work for 10 years.

In 1958 Mr. Harrison helped in the Staff leadership for the 14th annual World Convention on Christian Education. This convention was held in Tokyo, Japan, drawing 4,000 delegates from 65 countries.

In 1953 Mr. Harrison worked with the Christian Board of Publication of St. Louis in launching the first National Training School for Adult Workers with Youth. In 1952 he was fraternal delegate of the World Convention of Churches of Christ to the Third World Conference of Christian Youth in Kottayam, Travancore, India.

Financial Goals High

N. C. Convention

CHARLOTTE, N. C.—The Christian Churches of North Carolina held their annual convention here. The convention president was H. G. Haney of Greenville.

In convention business action, the delegates have approved a resolution calling for combined giving of the churches of the state to outside causes totaling \$150,000 for the coming year.

Included in the breakdown of the quota is \$35,000 for Atlantic Christian College in Wilson, \$35,870 for the operations of the North Carolina Christian Missionary Society, the state level agency of the churches, and \$5,803 for The College of The Bible, Lexington, Ky., the area seminary. The remainder of the total will go to national and world causes.

The convention has also approved a resolution calling on the churches of the state to organize campaigns among their memberships to complete a \$500,000 capital fund campaign for Atlantic Christian College in Wilson.

More than \$440,000 of the goal has already been subscribed by residents of Wilson, alumni of the college, and individual church members.

Speaking at a session of the convention, Dr. George Earle Owen, of the United Christian Missionary Society's staff, said: "The church is the church when it is universal as well as local; ecumenical as well as congregational; catholic as well as protestant. The church is the church when it is conscious of its unity as well as its plurality. Despite all its divisions, the church is one as the body of Christ."

F. E. Smith Dies

F. E. Smith, executive secretary of the Board of Ministerial Relief and the Pension Fund of the Disciples of Christ from 1918 to 1945 and a pioneer for the cause of decent ministerial support and pensions, died June 14.

Services were held June 17 in University Park Church, Indianapolis.

Mr. Smith was largely responsible for the successful establishment of the Pension Fund.

Gavel to Mississippi Convention President



MILLARD W. BAGGETT, president of the 1959 Mississippi Convention of Christian Churches, is shown presenting the gavel to the newly elected president, J. R. Shearer, leading layman of Hattiesburg, at

the close of the convention in Tupelo. Looking on are Tom Scott (left), retiring vice-president, and Aaron Barker (right), 1960 vice-president. The 1960 Mississippi convention will be held in Greenwood.

W. Kenneth Hoover
Grew Into the Ministry

20 Years in Government—Now a Minister

CHEVY CHASE, MD.—W. Kenneth Hoover is looking forward to an entirely new career as a minister after nearly 20 years of work in government.

Mr. Hoover, for 14 years a disbursing officer for the United States Department of Agriculture, for five years working in Record Management for the Department of State and more recently the administrative assistant in the General Services Administration, was ordained to the Christian ministry and installed as pastor of Bethesda Christian Church in Chevy Chase on June 21.

Less than three years before Mr. Hoover had served as a layman in the congregation and was one of the same body of elders who took part in the "laying on of hands" ceremony at his ordination.

The ordination sermon was delivered by Dr. Howard E. Short, editor of *The Christian Evangelist-Front Rank*, under whom he had studied when Dr. Short was professor of church history at The College of the Bible in Lexington, Ky.

It was through his acquaintance with Dr. Short that Mr. Hoover decided to attend The College of the Bible to obtain the theological training he needed in his preparation for the ministry. Robert W. Shaw, pastor of First Christian Church, Miami, Fla., and former pastor of the Bethesda Church, also participated in the ordination service. It was under the teaching and guidance of Mr. Shaw that Mr. Hoover grew spiritually to the point of his decision to serve God as a minister. Another participant was the interim pastor of the church, Chaplain Franklin T. Gosser.

Ken's decision did not come about suddenly—but was a growing experience of the awareness of God and his own growing conviction that he must serve him in a different way.

Mr. Hoover spent most of his time in the Capital Area and attended American University in Washington where he graduated with a B.A. degree. In 1939 he received the master of arts degree from George Washington University and later did graduate work in education and American history.

Although Mr. Hoover held influential positions in government he experienced dissatisfaction with the work—a dissatisfaction which grew until his decision came—to enter the ministry. Mr. Hoover became one of the "preaching elders" of the Bethesda Church and his oc-

casional messages were so effective that a number of the members often remarked that he had "missed his calling" and "should have been a preacher."

His decision came slowly and only after conferences with his family, talks with the pastor and much prayer. Ken pays tribute to the patience and understanding of his wife in his decision to enter the ministry.

He began his theological training in 1957 when he entered The College of the Bible.

While he was a student at COB he served a pastorate at Newtown, a rural church near Lexington.

By Des Moines Church

SOS Response

DES MOINES, IOWA—Members and friends of University Christian Church, here, responded to a cry for help.

The cry came from New York—by way of Indianapolis. A family of displaced persons arrived in New York without a sponsor. A call went from the United Christian Missionary Society offices to University Church.

There was no time to gather the official board or the minister's cabinet together. A decision must be made in a hurry. The answer back was in the affirmative. "Yes, we will sponsor them."

Once the congregation was informed, action began. In less than 24 hours, enough furniture was offered to furnish a six-room house with enough left over to almost furnish a second.

There were gifts of dishes and pots and pans . . . of sheets and davenport. Those who could give nothing else, or had given other things besides, provided enough money to load a larder with groceries for two weeks.

And so the United States, Iowa, and the vicinity of Des Moines has a new family. Mr. and Mrs. Iwan Sarantschin, with daughters Alexandra, Raissa, Tamara, and son Jury, are now peacefully settled on a dairy farm near Dallas Center.

Their time of waiting and hoping is now over. Now they are anxious to become American citizens.—

BRUCE C. MOSHER

Iowa Ground Breaking



IN FRONT are Bobby Hutchison and Carl Birkestrand (candlelighters), Mrs. Serena Turck, oldest member. In the second row are: Fred Sawyer of the staff of the Iowa Society of Christian Churches; Ray Morgan, board chairman; Lloyd Elson, Hubert Johnson, and Robert Stoll, building committee members.

BONDURANT, IOWA—Following the morning worship service April 26, the Christian Church here broke ground for the new worship addition to be completed this summer.

In 1952 the education unit was built. The congregation has more than doubled in membership, and the indebtedness on the original unit was liquidated in a little over one-half the anticipated time.

Honored for several successive years as one of Iowa's outstanding rural churches the church looks forward to continued growth and service.

Many who were present at the International Convention in Des Moines will remember the church, because it was the site of the meeting of the Town and Country Church session.

Disciples at Clinic

Disciples of East Texas had the largest number of ministers present for the interdenominational Pastors' Clinic on Mental Illness held at the Rusk State Hospital, Rusk, Tex., in May.

Speakers were staff members whose subjects were, "Rusk State Hospital—Resource in Diagnosis and Treatment of the Mentally Ill"; "The Minister in Promotion of Mental Health"; "Causes of Mental Illness"; "The Work of the Psychologist"; and "Rehabilitation of the Mentally Ill."

Two Disciples, TCU graduates, are members of the psychology staff. They are Bob Hayes and Bryce Davis.—ROBERT D. MATHENY

Oakland Christian Church, Columbia, Represents an Interesting Success Story

Unique Ministry in Missouri

by Anne Boothe

COLUMBIA, Mo.—Oakland Christian Church here has a membership of more than the usual diversity of economic, religious and cultural groups.

On one occasion, the pastor, Kermit Crawley, accepted people from seven different church bodies—a Disciple, a Presbyterian, a Lutheran, an American Baptist, a Southern Baptist, a Methodist and a Roman Catholic.

Oakland's diversified nature is vocational as well as religious. Here are dairymen, farmers, lawyers, a gas station employee, a minister, a roofer, a mail carrier and a weather bureau man to mention a few.

Mr. Crawley has a full-time job as chairman of the business education department at Stephens College in Columbia but has found time to preach at the church each Sunday and to attend, on the average, two other meetings a week during the 10 years he has been pastor.

He has previously been pastor of rural churches near Des Moines, Ia., and Ashland and Fairview, Mo. In Columbia, he has been Optimist Man of the Year, president of the Optimist Club, president of the Chamber of Commerce and president of the United Fund.

An annual mutton and beef barbecue and an annual corn crop in the fall appeal to farmers in the congregation. Both are money-raising projects for the church and labor and materials are donated by church members and Columbia merchants. They are also social occasions bringing farmers together to do something especially appealing to them.

University people like the pie supper the church has, with a concert by the Stephens College chorus, and a series of lectures by faculty members on the "Country College."

Especially dear to the women in the congregation are the country fashion show and the ice cream social where they get a chance to show off their arts of cooking and modeling clothes. Men also participate in these events by freezing homemade ice cream for the social

and modeling clothes in the fashion show.

The men are enthusiastic about the "Do It Yourself Parties" the church has in the spring and any other time the church needs cleaning and repairs.

The roofer in the congregation might enjoy working on the church building, as many men have in the past. The original church building, constructed in 1872, was built largely with labor and tools given by men of the church. A fellowship hall, built in 1953, cost only \$10,000 because of the men's work and a new addition with eight Sunday school classrooms and a nursery, dedicated last year, cost only \$15,000.

A chapel and steeple honor two outstanding members of the church and community. A small chapel used for private meditation and small weddings honors the late Robert S. Turner, "Oakland's Most Faithful."

Former pupils of Mrs. Mary Oliver Jacks contributed money for a steeple to honor her. It was dedicated May 17. She was a teacher for 50 years in Boone county schools, beginning when she was 16. She taught her pupils an appreciation for religion and that the church has a place in community life. Now retired, she lives in Columbia.

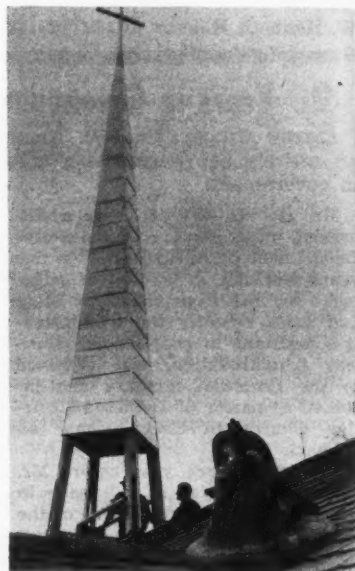
The steeple was designed and built by men of the church with money contributed by Mrs. Jacks's friends.

Oakland's accomplishments are not things that just happened.

"When I first came here," Mr. Crawley said, "we had a handful of people, a pretty typical one-room church and preaching twice a month. Now church membership is about 150, we have preaching every Sunday, and the budget has increased about 100 per cent."

Different from many ministers, Mr. Crawley has another full-time job.

Together, Mr. Crawley, the farmer, the lawyer, the professor, the roofer, the gas station man and the weather bureau man look eagerly ahead to greater development for Oakland.



—Photo by John Millhone

The steeple of the Oakland Christian Church when it was under construction. Even this project was one of cooperation.

Dale Fiers Keynoter

A-V Conference

GREEN LAKE, WIS.—How a local church can procure and use audio-visuals and correlate them into the many activities of its curriculum will be demonstrated and studied at the 16th international conference on audio-visuals this summer, sponsored by the National Council of Churches' Broadcasting and Film Commission and Department of Audio-Visuals and Broadcast Education.

More than 300 church people from some 30 denominations—many of them lay drama chairmen—will attend the Sept. 6-11 meeting to be led by a score of denominational experts in the field.

Dr. A. Dale Fiers, Indianapolis, president of the United Christian Missionary Society will be the keynoter on "Communicating the Gospel to All the World."

The conference will stress the use of audio-visuals as they can be integrated into today's church programs of study, worship, fellowship, and service.

In addition, church agencies and commercial firms will show how to use slides, photos, models, pageants, marionettes, tableaux, flannelgraphs, drawings, bulletin boards, maps, charts and posters at a "fair."

Citation to Chaplain



FORT SHERIDAN, ILL.—Major General Olaf H. Kyster, Jr., right, commanding general of fifth region, U. S. Army Air Defense Command, presents Region Chaplain (Lieutenant Colonel) Carl S. Ledbetter with a certificate of achievement awarded by the Seoul Area Command. The chaplain, a Disciple, was cited for exceptionally meritorious service in the performance of his duties as area chaplain in Korea from March 1958 to March 1959.—U. S. ARMY PHOTO.

Alexander Campbell Pictured In Upper Room Window

"Hero of the Faith"

by James W. Carty Jr.

NASHVILLE, TENN.—Alexander Campbell is one of the "heroes of the faith" pictured in the new \$27,000 stained-glass Pentecost window in the Upper Room Chapel in the Methodist Board of Evangelism building here.

The picture depicts Campbell with an open Bible in his hand. At the side is Bethany College, Bethany, W. Va., of which he was founding president in 1840.

Dr. Frank F. Drowota, pastor of Woodmont Christian Church, read biographical facts about and words by Alexander Campbell at the dedication of the window May 17.

Four medallions in this World Christian fellowship window, which is 20 feet high and eight feet wide, represent events of Pentecost. They include the gathering of disciples in the Upper Room, Peter on the day of Pentecost; Peter and John at the Beautiful Gate; and disciples as they go forth to witness.

Other figures represented in the window are Stephen, Paul, Barnabas, Augustine, Bernard of Clairvaux, Francis of Assisi, Martin

Luther, George Fox, John Bunyan, Isaac Watts, John and Charles Wesley, George Whitefield, Roger Williams, Jonathan Edwards, Samuel Davies, Francis Asbury, William McKendree, Phillips Brooks, Florence Nightingale, George Washington Carver, John R. Mott.

Yakima Jubilee

YAKIMA, WASH.—First Church, here, celebrated the 50th anniversary of the dedication of the sanctuary unit, April 19.

Many charter members returned to take part. "Patriarch" of the gathering was E. E. Knowles, 98, the first treasurer of the old church. Mrs. Morton L. Rose, widow of the minister who was pastor when the sanctuary unit was dedicated in 1909, could not be present but sent a check for \$100 to represent her.

Church pioneers included A. E. Rasmussen, youngest elder ever elected by the church and still serving after 48 years; Dr. Douglas S. Corpron, who served for many years as missionary in China and now his son is serving in Thailand; and Mrs. E. E. Cowin, one of the pioneers of the valley and the church. Chairman of the occasion and historian of the church for many years was Mrs. Ruth Schneider.

The pastor is Hubert E. Sias.

RAY HARPER, formerly minister of education at Fremont, Neb., became minister of Christian education and youth July 1. Mr. Sias, who became pastor of the church Jan 1, 1959, performed the marriage ceremony of Ray and his wife while he was pastor at Beatrice, Neb.

● Southeast Texas News

Record District Meet

ATHENS, TEX.—The largest district convention in the history of the East Texas district 14—600 attended—was held at the Christian Youth Foundation near here.

The foundation is owned and administered by four Texas districts, district 14 being the founder of the camp.

The theme of the Spring convention was "Forward Through the Ages." A. T. DeGroot, professor of church history, Brite College of the Bible, T. C. U., the main speaker, brought two addresses, "Where Are the Christian Churches?" and "What Is Their Destiny?"

Robert D. Matheny, minister, First Church, Jacksonville, presided over the convention as president of the district. Mrs. Lloyd Mottley,

minister's wife, Lufkin Church, served as vice-president and presided over the afternoon session.

Jack Garrett, Center minister, was elected district president, succeeding Mr. Matheny, who served for two years. Other elected officers are: Robert L. Badgett, minister, First Church, Palestine, first vice-president; Mrs. Jerry Alexander, Nacogdoches church, second vice-president; Ben F. Hern, Jr., minister, Kilgore Church secretary; and Mr. Cox, treasurer.

The Bethel Church, near Athens and the Athens church were host churches for the convention. Charles W. Patrick, minister at Athens presided over the evening session.—ROBERT D. MATHENY

Fiers Honored Guest

RIVIERA BEACH, FLA.—A. Dale Fiers, president of the United Christian Missionary Society, was guest speaker at the Tropical Sands Christian Church, Riviera Beach, Fla., at the morning service Sunday April 26.

He was returning from a three-week visitation of Latin American mission fields. Riviera Beach is his old "home town." His mother, Mrs. George A. Fiers, who is also an ordained minister, is a charter member of the recently organized Christian church there, with Albert D. Hermann as the minister.

Mrs. Dale Fiers had spent the preceding month with Dr. Fiers' mother. She sang a vocal solo, "But the Lord Is Mindful of His Own" (Mendelssohn) at the April 26 service.

Brite College Grads

FORT WORTH—Nineteen degrees were granted by Brite College of the Bible, the graduate seminary at Texas Christian University, at spring commencement June 3.

There were 14 candidates for the bachelor of divinity degree, which requires three years of work beyond the first bachelor degrees; four for the master of religious education; and one for the master of theology.

● James Moak, general secretary of the Christian Churches of Kentucky, was guest speaker in the pulpit of Douglass Boulevard Christian Church, Louisville, May 10. He visited the church for a full week in a training session for district leaders from throughout the state.

Uncle Jake Is Over 100 Years Old

CHURCH EXTENSION PHILOSOPHER

by Don Mitchell

Director of Public Relations
Board of Church Extension



The day I called on Jacob Bibler to deliver his 32nd Church Extension Annuity Agreement he had just finished planting a bushel of seed potatoes.

This may seem to be an ordinary and average farm chore to most but this instance is worthy of note, for "Uncle Jake," as he likes to be called, passed his 100th birthday March 7, 1959.

The spry, alert and very active centenarian, now residing with a niece in Salamonia, Indiana, has been one of the most conscientious and regular supporters of the work of the Board of Church Extension since he purchased his first annuity agreement back in 1919.

Uncle Jake loves to recount the olden days, which he does with a clarity and precision to be envied.

While the Board of Church Extension was just beginning to feel the first pains of birth in 1883, Jacob Bibler, a young man of 24, was busy farming the family's 80 acres in the Indiana wilderness.

Times then were extremely difficult, he recounted. Food was scarce most all the time, farming tools were hard to come by and all clothing had to be made in the home, generally of linen from flax raised on the farm.

In 1893 while E. F. Boggess was making Church Extension history with his famous ride into the Cherokee strip to secure church sites, Jacob Bibler, at 34, could "put up 100 shocks of corn a day, six days a week and still find time to prepare for and teach Sunday school at the Salamonia Christian Church."

Two events which stand out in Uncle Jake's memory are the coming of the telephone and the automobile.

He described both as hazards to early civilization; the telephone—an expensive and impractical gadget; the auto—a coughing, snorting, squealing buggy which made it dangerous for a man to be on the road with a team of horses.

Today, Jacob Bibler feels that talk of going to the moon is "a little bit of foolishness" but agrees that "we are living in a wonderful age." He is concerned that present generations fail to appreciate the wonders and opportunities.

I have met few people who have so profoundly impressed me

with genuine and unpretentious generosity toward their Christian beliefs as did Jacob Bibler.

His philosophy of ecumenicity and his supporting activity is a glowing tribute to the cause for which our Brotherhood voices a strong concern.

Uncle Jake's answer to the age-old question of longevity is simple: "work hard, live a clean Christian life and place yourself wholeheartedly in the care of God."

For Uncle Jake Bibler, this prayer: that God grant him good health and many more years in His service.

GROWING WITH GRANDMA

by Gladys Douchant

Middletown, Missouri

My young friend, Peggy, was piecing a quilt. She had been working on it about three weeks when I went over to see how she was getting along.

She was in great difficulty. It was a simple pattern that us old quilt-piecers call a "nine-patch"; nine small blocks of equal size sewn together, three in a row, to make a large block. Peggy was trying to fit the large blocks together but none of them were the same size. She declared firmly that she had used the pattern I gave her, then burst into tears.

"There, now," I comforted her. "We shall solve this mystery as the great detectives do by going through the procedure step-by-step."

We assembled the pattern, which was in excellent condition, a pair of scissors and

some scraps of material. Peggy neatly pinned the pattern to a scrap and cut the first block. She unpinned the pattern and put it carefully back into the sewing-box so it wouldn't get misplaced. Then she pinned the block she had cut to the material and cut another block. Laying the first block aside, she used the second block as a pattern for the third block and the third one for the fourth.

The quilt contained 1,400 blocks.

It set me to thinking. Christ, the story of whom is found in our Bibles, is our pattern for day-by-day living which forms the "quilt" of our lives. Let us take care that we do not put this pattern on the shelf for safe-keeping. We will be needing it every block of the way!

Marian O'Brien Gets Missouri Book Award

LaCossitt Honored

Honored speakers during May emphasis of the 50th anniversary of the School of Journalism at the University of Missouri, Columbia, were Henry LaCossitt, a Disciple free-lance writer from New York and Marian O'Brien, author of *The Bible Cookbook*, published by Bethany Press.

Henry LaCossitt started his journalism career as a part-time reporter for newspapers in Hannibal, Mo., while he was still in high school. He at one time worked for the *St. Louis Post-Dispatch*. He has been editor for Doubleday and Company, *Romance Magazine*, *Everybody's American Magazine* and *Colliers*. He has been a script writer for Universal Pictures. A consultant to the oil industry, his free-lance articles have appeared in nearly every leading magazine in the United States.

Mrs. O'Brien won the Missouri Writers Award at the 50th anniversary celebration. Her *Bible Cookbook* was judged by the Missouri Writers Guild as the best book by a Missouri author in 1958.

Mr. LaCossitt spoke on "The Way of Free Lance," and Mrs. O'Brien gave an address on "Fourth Dimension for a 50th Anniversary."



—Columbia Missourian

Mrs. Marian O'Brien (right) receives the Missouri Writers Guild Award from Odessa Talbert, president.

ACC Honors Alexander

WILSON, N. C.—Raymond L. Alexander, minister of First Christian Church, Washington, N. C., was awarded an honorary degree and 227 seniors were graduated from Atlantic Christian College's 57th annual commencement here May 24.

The commencement speaker was William B. Aycock, chancellor of the University of North Carolina,

who also was awarded an honorary degree along with William A. Lucas, a Wilson attorney.

The annual commencement began with baccalaureate services at First Christian Church May 24. The minister of the church, Jo M. Riley, was baccalaureate speaker.

Church Extension

\$1 Million Construction

INDIANAPOLIS—The Board of Church Extension of Disciples of Christ has announced that recent reports indicate that building fund campaigns to raise over \$1,000,000 have been conducted by staff personnel for Christian churches across the nation.

A total of 26 campaigns have been guest-directed for churches in eleven different states and have accounted for \$1,114,154 in cash and pledges.

Campaign pledge periods ranged from 15 months to three years, with funds to be used for site purchase, erecting buildings, remodeling and debt retirement.

● Mount Morris, Illinois

Building Honors

MOUNT MORRIS, ILL.—The Christian Church here has been named the "Best completed church with under 400 seating capacity" in the 1959 Evangelical Church Design Contest.

The contest, sponsored by The National Association of Evangelicals and *Christian Life* magazine, was held in Los Angeles.

The church was featured in a two-page article, "A Joy Forever," in *The Christian Evangelist-Front Rank* of March 29, 1959.

Architect for the prize-winning structure was the firm of William M. Cooley, A.I.A., & Associates, of Park Ridge, Ill.

Wilbert Dunlap, from Grandview Christian Church, Kansas City, Kan., to Central Avenue Christian Church at Parsons, Kan.

Franklin L. Hall, formerly the minister at Montgomery City, Mo., is now minister of the Garfield Memorial Church, Falls Church, Va.

The interim pastor for the Montgomery City church was Heber R. Allegood. On July 1 Keith Cunningham of Augusta, Ill., became minister of the Montgomery City church.

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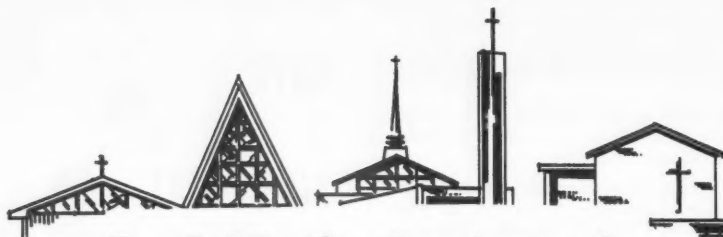
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Regularly priced 35¢ each, all eight of these books on Summer Sale for \$2.00 postpaid. Offer expires August 31, 1959. Order TODAY from

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World's most widely used devotional guide
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Your Building Questions Answered

by Charles J. Betts

QUESTION: If we employ a local architect to prepare plans for our church building project, where do the Architectural Services of the Board of Church Extension fit into the picture and how do they benefit our program?

ANSWER: The department of architecture is composed of registered architects and others that specialize in church planning and design. The experience covers many years of working with Christian Churches regarding all phases of their build-

Charles J. Betts is consulting architect of the Board of Church Extension.

ing programs and the many problems that arise. Research and study of the various functions of a church program and its operation many times result in a more economical and functional solution to the building plan. Incorporated in the planning are the latest developments in Christian education, recent thinking in worship facilities and recreational programs.

The department of religious education of the United Christian Missionary Society receives a copy of every plan developed by the department of architecture that embodies facilities for Christian education. Thus every church using the consultation services of the department of architecture receives the benefit of a review of their proposed plans

by the religious education leaders for all age groups.

The department of architecture of the Board of Church Extension and the department of religious education of the United Society work closely together in this phase of a building program.

Does your architect know what size baptistry is required and what the requirements are for dressing rooms? We have standard details of this and many more portions of the building that are more or less peculiar to the Christian Church. We not only provide this information, but will also consult with your local architect regarding any question concerning the building details and arrangement.

We will review and comment on both the preliminary drawings and the construction plans prepared by the local architect. This review covers utilization of space, circulation or flow of traffic in and out and through the building, basic design and construction and the use of materials.

What are the basic standards of planning? How much space is required for each function or person? How far apart should pews be placed? These are a few of the many questions asked us. Standards in the form of check lists for Christian worship, Christian education, miscellaneous facilities (such as fellowship and administration), and site selections are available to both the church and the architect. These standards have been worked out by research and many conferences of national leaders of all the denominations and then adjusted to fit the needs and program of the Christian Church.

We are ready to counsel with your church on color, equipment, contracts, construction details, design, planning, and all other phases of your building program. Just call on us.

● Seventh Christian Church, Indianapolis, has dedicated a new concert Hammond Organ with chimes, a gift of Robert Reynolds in memory of his wife, Myrtle.

Light Glowing

Our **NBA HOMES** are God's benediction upon the needy... Through many living up to the NAME OF CHRISTIAN... WHO ARE FULL OF GOOD WORKS.

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RELAX . . .

BARGAIN

The Christian center at an Indian settlement near Reno, Nevada, had a father and son night recently. They called it a "Buck and a Half Night."

• • •

TRY THIS

Blow on this spot—X.

If it turns red, see your physician at once.

If it turns green, see your psychiatrist.

If there is no change you are in good health and there is no reason for you to miss church school and worship Sunday morning.

THE MESSENGER

Univ. Place Christian Church
Champaign, Illinois

• • •

Dr. Leonard Carmichael, keeper of the Smithsonian Institution, which houses dinosaurs' bones, vows that a teenager inquired: "Where are Dinah Shore's bones?"

QUOTE

• • •

50-50

One speaker at a recent meeting of the American Chemical Society was asked how he and a collaborator had worked.

"It was a 50-50 proposition," the man replied. "I thought up the problem and he solved it."

• • •

PERFECT ANGEL

Teacher to colleague: "Not only is he the worst behaved child in school, he has a perfect attendance record!"

Mich. Ed. Journal

• • •



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THE PROPHETIC VOICE IN PROTESTANT CHRISTIANITY by Ralph G. Walburn. A scholarly treatise on the perennial values of Protestantism, and the contemporary challenge of Christian unity. 10P430, \$3.00

APOSTLE OF FREEDOM by D. Ray Lindley. Writings of Alexander Campbell tell of his revolt from church controls, showing his growth, maturity and Christian statesmanship. 10A286, \$3.00

THOMAS CAMPBELL, Man of the Book by Lester C. McAllister. An analysis of Thomas Campbell's contribution to Christianity. Tells of his life after writing Declaration and Address and his influence on the movement. 10T239, \$3.00

THE POLITICAL ETHICS OF ALEXANDER CAMPBELL by Harold L. Lunger. The ideas of Alexander Campbell on unaltering major issues, such as war, capital punishment, the Christian responsibilities are discussed. 10P217, \$3.00

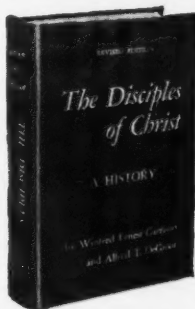
THE STORY OF D. S. BURNETT, Undeserved Obscurity by Noel L. Keith. This book presents D. S. Burnett as the "all-but-forgotten disciple" in pioneering work. 10S342, \$3.00

CHRISTIAN UNITY AND DISCIPLES OF CHRIST by W. E. Garrison. A survey of Christian unity especially as Disciples of Christ have influenced efforts toward it, presenting pertinent facts of ecumenicity. 10C307, \$3.00

PREACHING IN THE THOUGHT OF ALEXANDER CAMPBELL by Granville T. Walker. Deals with the roots of preaching as they found their origin in the works of Alexander Campbell. 10P375, \$3.00

THE DISCIPLES OF CHRIST: A History (Revised edition)

By W. E. Garrison and A. T. DeGroot: A revised edition of a standard classic, this comprehensive volume brings new dimensions. Older materials have been re-evaluated, and the latest data on membership, missions, education and theological developments added. An absorbing and accurate history, a book that every layman and minister should own and read. 10D268, \$6.00



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"You Are What You Read"

BEECHER LECTURES

The Meaning of Worship. By Douglas Horton. Harper and Brothers. 152 pages. \$2.75.

The Lyman Beecher Lectures for 1958 were given by Dean Douglas Horton. The thesis of these lectures on "The Meaning of Worship" is stated by Dr. Horton as being "that in our Christian experience of common worship there are discoverable the eternal relationships which exist between God and man, man and man, and that it therefore behooves us to recognize what these relationships are, to emphasize them more surely in our worship and to apply them in every part of the church's life." (p. 72.)

Christian worship is defined and described as a response to a divine invasion. This worship is explained for the parish and for the ecumenical church. The reader is inspired by the presentation of a universal church which finds its confidence centering in Christ rather than in any system of theology.

One finds also in this book a description of worship as a living conversation which leads to action. Dr. Horton says, "The only way in which man can talk to God is with whole self, the whole living acting self."

These Lyman Beecher Lectures are worthwhile reading. The retiring Dean of Harvard Divinity School has contributed to our thought. Ministers will be benefited by reading this book. Those without an orientation into some aspects of modern theology will have difficulty in understanding. All will be stimulated to think.—THOMAS R. SHROUT.

SUPERB STYLE

The Living Church. By Lynn Harold Hough. The Bethany Press. 125 pages. \$2.50.

A word needs to be said about the author of this book. Lynn Harold Hough, now well advanced in years, has occupied an important place in the religious thought of the past generation. He is of the humanist tradition of Irving Babbitt and Paul Elmore Moore. His humanism has no kinship with the humanism

formerly espoused by Walter Lippman and Joseph Wood Crutch which would repudiate the supernatural. It is a humanism in the great tradition of Erasmus. In fact, if Niebuhr has been the Luther of the American theological revival, Lynn Harold Hough has been the Erasmus.

Dr. Hough has written 43 books. All of them have been good and two or three have been great. The present volume is one of his good books. Christianity is mediated through personality. The personality of the preacher is the living voice of Christianity. It is this living voice that gives understanding, conscience, inspiration, love, faith to mankind. It is the living voice which interprets Christ and Christian redemption. It is this living voice that guides men in Christian thought and interprets their living experience.

As in all of the books by this author the literary style is superb and many sentences in each chapter are deserving of serving as an epigram. For example, here is one: "When brilliant thinkers use paradoxes as a method of escaping intellectual responsibility, they offer a trap into which the Christian thinker must not fall."—C. E. LEMMON.

MODERN FAITH

The Mind and Faith of A. Powell Davies. Edited by Justice William O. Douglas. Doubleday and Company, Inc. 334 pages. \$4.50.

Justice Douglas has revealed a new facet of his interesting personality by editing the writings, sermons and speeches of one of the outstanding preachers of our age, A. Powell Davies, who served as minister to All Souls' Church (Unitarian), Washington, D. C., from 1944 until his death in September, 1957.

It is indicative of the personal integrity, intelligence and strength of A. Powell Davies, that a Justice of the United States Supreme Court, himself a Presbyterian, should compile and edit the works of a contemporary Unitarian minister. And, when one has read the results of

this work, it is obvious why Justice Douglas felt himself so attracted to this man. The political philosophy which is so inherent in the legal opinions of Justice Douglas, is found to be the religious philosophy of Dr. Davies. Justice Douglas wrote of him, "Dr. Davies was a man like Lincoln and Gandhi who found on this earth a mission that consumed his whole being."

Justice Douglas has chosen the material to cover a wide range of Dr. Davies' thought: counseling, democracy v. communism, law and justice, international responsibilities, literary wit and wisdom, and creed, dogma and faith.—RAYMOND G. MANKER.

FOR PARENTS

Adventures with Children in Nursery Schools and Kindergarten. By Elsa Barnouw and Arthur Swan. Thomas Y. Crowell Company. 276 pages. \$3.75.

This book is written out of many experiences with two-, three-, four-, and five-year-old children in nursery schools and kindergartens. It seeks to interpret the activities of young children in groups in terms of their significance for the growth of these children.

The authors share with the readers their conviction that the activities in which these young children engage are their means of seeking answers to questions to which adults also are seeking answers. The questions are these: Who am I? Why am I here? Where did I come from? Where am I going? Who are you?

Parents of young children will find the book to be very helpful in understanding the purpose and program of nursery schools and kindergartens. It is excellent resource material for teachers of these children.

Though the book is not written specifically for church nursery schools and kindergartens, church school teachers of nursery and kindergarten children will find it to be extremely valuable material when related to the particular objectives of the church school.—PATRICIA CLARK.

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Letters . . .

Favors Fellowship

Editor, *The CE-FR*:

I appreciated the letter of S. S. Lappin in the April 5 issue. In this letter he supports the cause of free choice in missionary method. It is hard for those, like myself, who are committed thoroughly to the co-operative method of missionary work to also remember one of the basic principles of our brotherhood, that of freedom of opinion based on one's understanding of the scriptures.

The thing that makes this most hard to accept in the area of the support of "independent" missionaries and mission is the fact that in most cases those who support "independent" missionaries and missions, especially on a local level, do not desire fellowship with those who support the cooperative work of our brotherhood.

Of course, the blame is not all on one side of the fence. Many who support the cooperative method of missionary advance have not always had a desire for fellowship and often have been antagonistic in their attitudes.

One of the problems facing the nation as it comes to grips with the race problem is the problem of intercommunication between the races. It seems to me that this is one of the problems we face in this area, also.

There needs to be some channel of communication between those who differ in this matter of mission and missionary support. However, just as intercommunication alone will not solve the problems created by race prejudice neither will it solve the problems created by our differences of opinions but it is a step that must be taken if we ever expect to make headway in the matter of a united witness.

Our state and national leaders have shown such a desire and spirit, but many on the local level have aggravated the situation because of their close personal involvement. As in any effort of union we dare not point the finger at another but bow our heads in prayer asking God for forgiveness and guidance.—JOHN PATTERSON, *Bethany, Ill.*

Fundamentalist Query

Editor, *The CE-FR*:

In our community there is to be found a "fundamentalist" college which is "undenominational" and unattached to any particular religious sect. In speaking to the various members of the student body I almost always hear this question: "Does the Christian Church believe in the acceptance of *Jesus as personal Savior?*"

This is a stock question in fundamentalist circles, but I wonder how fundamental it really is.

Is there any hint, directly or indirectly, that anyone during the New Testament days was asked: "Do you accept Jesus as personal Savior?" I doubt it! They were asked the question which we of the Christian Churches ask: "Do you believe that Jesus is the Christ, the Son of the living God?" This is *fundamental*, but the fundamentalists detour over this. The question which comes to me is this: "How fundamental are the fundamentalists?"—PAUL ERRETT FARRELL, *Azusa, Calif.*

Chinese Justice

Editor, *The CE-FR*:

I notice a man travelling in China writes that he can leave the door of his hotel room unlocked or leave his suitcase outside the room and nothing will be molested.

Stealing is practically unknown in China. The penalty there for this crime is to have one's head chopped off.

A thousand crimes a day occur in our United States, and it is getting worse all the time.

The discrepancy of crime here and in China is due to the difference of degree of punishment.

Down at Austin, Texas, at the convention of our church, a resolution favoring the abolishment of capital punishment was approved.

I favor electrocuting every rapist and every robber who uses deadly weapons. For delinquency I would recommend that the whipping post be used, publicly, at the court house. Do this and you will see a new era.—B. P. MOODY, *Detroit, Tex.*

Editor's Comment: Or, the return of the Dark Ages.

Down to Business

Editor, *The CE-FR*:

Let me add my commendation to that of S. S. Lappin (*CE-FR*, Letters, April 5, 1959). A key function of religious newspapers is to stimulate the thinking of Christians. Your handling of this particular page does this very thing.

The following remark of Dr. Lappin is especially to the point in my opinion: "But let us all quit finding fault with what and how others see fit to cooperate and get down to business, somehow, somewhere." In the field of overseas missionary endeavor the Christian Churches come far behind such people as the Seventh Day Adventists, the Presbyterian Church of the USA, and the Southern Baptist Convention.

It is to be hoped that the Committee on Restructuring, authorized by the International Convention at St. Louis last year, will keep this in mind as it forms its recommendation for the Denver Convention. These are historic days; God grant that the full-orbed testimony of the "Christian" Churches—unity and restoration—shall in no way be vitiated.—W. L. THOMPSON, *Aurora, Ill.*

Edinburgh

Editor, *The CE-FR*:

I note with interest the article, "Come to Britain in 1960" by William Mander (*CE-FR*, May 10, 1959). For many of us, a trip of this magnitude calls for some long-range planning.

While I am sure that considerable information will be printed in the months ahead, regarding procedures to be followed such as passports, visas, etc., methods of travel which may be used, fares and so on, a little advance knowledge would help greatly.

This Convention is some 14 months away, but time flies and it is possible that an advance briefing might result in many finding it possible to go, who had reluctantly given up the idea.—LAWRENCE V. LOMAX, *Miami, Fla.*

Editor's Comment: Quite right. Watch our pages every two weeks. Write to the World Convention of Churches of Christ, Room 902, 175 Fifth Avenue, New York 10 N. Y.



It's hot...
terribly
hot

there's no place for me, except the street and the fire escape..

Please, God, Can't I Go to "Mont Lawn"?

Perhaps God will guide you to help this little girl and other girls and boys from the city's slums to have the blessings of "Mont Lawn."

"Mont Lawn," Christian Herald Children's Home, is financed by the gifts of good people who love little children. Their contributions—your contributions—take underprivileged boys and girls from squalor and discontent, from lawlessness and Godlessness and give them two free weeks of "vacation with a purpose."

Their eyes are lifted to new visions of God's love. Their feet are placed on the pathway that leads to richer tomorrows.

If you will share in the joy of giving children this knowledge of a better way of life... please send your gift today. Hundreds of children are hopefully waiting to go to "Mont Lawn" now!

No matter how small your gift it will serve to help a destitute child who needs your generosity desperately.

**PLEASE GIVE AS GENEROUSLY AS YOUR HEART
AND YOUR POCKETBOOK DICTATE**

- \$500.00** endows a bed in perpetuity
- \$120.00** will give 3 children a full two weeks' vacation at Mont Lawn — and may be paid at the rate of \$10 per month
- \$ 40.00** will give one child a full two weeks' vacation
- \$ 20.00** will give one child a full week's vacation
... and any amount will help

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Yes, I want to sponsor wonderful inspiring vacations for slum children in God's outdoors.

- ☐ I enclose \$10 as my first month's gift. I will endeavor to give \$10 each month, but I understand that I may cancel the arrangement at any time.
- ☐ I enclose ☐ \$120 (gives 3 children 2 weeks at Mont Lawn)
☐ \$ 40 (gives one child 2 weeks)
☐ \$ 20 (gives one child 1 week)
- ☐ I cannot provide a complete vacation, but I wish to have a share in this plan and I enclose \$.....

My Name.....

Address.....

City..... Zone..... State.....



LET'S TALK IT OVER

by F. E. Davison

QUESTION: *Is our convention of Christian Churches going through some major decline crisis? The new "Year Book" shows that we have declined while the population surges. Our state conventions have become only a sounding board of financial presentation instead of the good preaching, musical presentations and mass fellowship which our lay people would like to enjoy. Our state papers are the insipid personal ramblings of paid workers instead of news mediums.*

ANSWER: Your question must have been written on Monday morning and I am trying to discuss it on Saturday morning. Maybe we should get together on Wednesday. Let me hasten to say that it is good to be stabbed wide-awake at six o'clock in the morning.

There are so many fields in which I am very weak, but as a statistician I am weakest. I keep the *Year Book* on my desk, but it is used mainly to get the address of some minister friend or to look up the record of some church. You have no doubt used your pencil and I accept your findings. In times past I have been rather close to those who have had the responsibility of assembling the information of

the *Year Book*. I know something of the difficulty of getting reliable information for the *Year Book*. We ministers have been the worst sinners for we have been quite touchy on the matter of sending in our reports.

When you jump on to our state conventions you find me with my sleeves all rolled up. I am just ready to leave for a state convention, the program of which I have had some responsibility in forming. In looking over the printed program that is before me I do not see those "sounding boards" that you mention. I am almost ashamed that we do not have some.

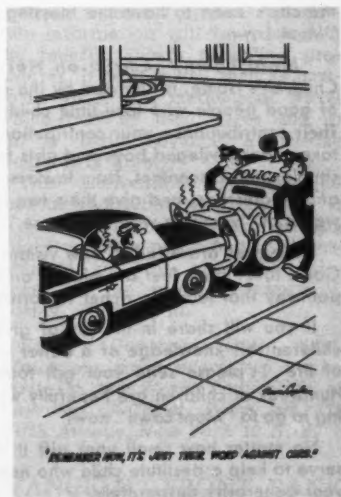
You seem to want good preaching and that we will have—the very best. You ask for mass fellowship. In this particular state convention there will be three fellowship hours. The theme of the convention is "The Church—A Creative Fellowship."

When I tell you that Rosa Page Welch will lead the music and two of the best choirs in the state will be on the program I think you should be pleased with the music at this convention.

Just for a very brief period I am supposed to be the editor

of a state paper. I will say nothing about that publication but I will say that there come to my desk most of the state papers of our brotherhood. I cannot agree with your charge that they are "insipid ramblings." Of course, they are not as good as the one I edit but they all come to grips with the work the churches are trying to do in the state. They are filled with the good news of gospel enterprises.

Maybe in my present position I am so close to the trees I cannot see the forest, but at least I have tried to peek around a few of those trees.



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